

Incarnation. This is the great truth that needs to be rescued from the defalcation of present day religion. Let your badge be Acts 20: 24. Gal. 2: 20 and 6: 14 and II Cor. 12: 9, 10 and Phil. 3: 8 10. Then will you indeed be "The King's Daughter." Then will you realize Luke 10: 19 and Acts 4: 33 and II Cor. 4: 6-11. You can count on Matt. 28: 20, last clause, and John 14: 13, 14 and Eph. 6: 10. Omnipotence is pledged for the victory of "The King's Children." I Cor. 15: 57. I Thess. 5: 24.

WHAT IS CHRIST TO ME?

MAY DIETZ.

While asking ourselves the above question let us consider the attributes of God. Let us remember, all that is beautiful, great and good is of God. Through Christ a Christian may possess many of the attributes of God; indeed, all that will help him live a righteous life.

In EVANGELIST No. 5, February 3, brother J. C. Cassel asks for criticism upon an article entitled Practical Holiness. The writer wishes to arise as one of the least of Christ's believers, to criticise Brother C., only in that he does not write more on the same line. We need more writing and preaching along the line of practical holiness. God bless Brother C. and also our faithful Editor for publishing it. It means something to arise, in Christ's name, and bear the reproach we must bear when preaching or writing truth that is not generally spoken of and believed. Oh, that God may through his Holy Spirit bring to bear upon the minds of more of his believers the desire to fully consecrate themselves to God's will. Oh, that more may pray—even if prevailing prayer is required—to receive the baptism of the Spirit which will guide into full service; that more may consecrate their tongues and pens against sin in every form. Fight sin regardless of besetting sins; pet sins; sins of choice friends, etc. Satan laughs but trembles at the thought of holiness.

Perhaps the world is getting better (outside the black and hidden sins of the great cities) but it is not getting better as fast as it would if all professors of Christianity would do their best at all times. My brother, my sister, Christ was put to death in the flesh thus signifying that all sins inherent to the flesh—since the fall of man—may be put to death through faith in the death and life of our dear Redeemer, and living in the light his word teaches. Unbelief stands in the way. If one thinks Christ cannot save them from their sins, he will not do so, any more than to forgive past sins of one who has no faith for their own salvation. Christ was not

only put to death in the flesh but was buried.

Oh, reader, do we through faith in the Son of God permit him to purge us from past sins? Have we followed the example of Christ in baptism which to us should indicate (for one purpose) that our sinful nature is buried? Do we arise in the strength of Christ to really walk in newness of life, and being as it were "planted together" in him, continually grow in grace? Oh, may we after receiving peace in our souls work for those who know not God. If we are grateful for our own salvation we will want to see all others saved. Saved from sin. When the woman spoken of in John 8, was taken in a grievous sin Christ would not condemn her. No, to be condemned, at that time, was to be stoned. Christ, without doubt, knew that this woman had never heard of his power to forgive sins and save from sin. Therefore, he said she should not be stoned. Can we imagine we hear the loving, tender voice of the Master saying: "Go, and sin no more." Can we hear him say to her accusers that in his strength she should go and sin no more? If she believed on him, the light of the world, she need not continue to walk in darkness, but should have the light of life, verses 11, 12. What a gracious Father we have to send us his precious Son. And why do we not hate sin? Let us pray for a pure heart and live out our prayers, in this strength. If we pray to be delivered from the drink habit we must not think of those things which intoxicate. If we pray for a clean heart we must not count thoughts and desires that are as selfish and unclean as Satan himself. God help us all to get right through Christ and become true workers with him.

UNBELIEF IN THE CHURCH.

J. L. GILLIN.

It is capable of proof, but it is unnecessary. It only needs asserting to cause most thinking people to assent to the sad fact that to-day there is rank infidelity in the church. I do not mean theoretical infidelity, nor intellectual skepticism, but practical unbelief. Faith, the very source of Jesus' power, is seen in too slight manifestation. Men who are orthodox enough, are found unbelieving in Jesus' practical righteousness and in his teaching of faith. Lives of trust are seldom met to day. As a church we need more faith, simple reliance on Jesus. In our church business we need it. However, faith is not foolish rashness, nor heedlessness of consequences. There is no conflict between faith and wisdom.

We need wisdom, I perceive, as much

as faith. Sanctified common sense, i. e., common sense not at variance with God's commands, but consecrated to carry out in the wisest manner God's commands was never more needed than at the present moment of controversy over the subject of missions.

Faith is the taking God at his word and proceeding to do as he says, but the manner is to be dictated by wisdom divine. (Jas 1: 5.)

We ministers need more faith to preach as Jesus preached, against the sins of our members, against wickedness in high places. Righteousness is always best. How can a man trust God when he refuses to preach something that may offend the worldliness or mammon-love of some member? How can he love God and obey him rather than man, when he winks at iniquity in rich or official members? May God teach us as ministers to preach righteousness and God's plain word, knowing that we then have God for our helper. That is practical belief in Jesus. That is faith. All else is bolderdash and delusion.

That will remove mountains, make crooked places straight, rough places smooth. That will make us understand the fulness of that Scripture, "If God be for us who can be against us."

A BUSINESS PROPOSITION.

H. M. LICHTY.

It is this—to go to work at once and pay off the college debt. Why? Well—

1. It would be a severe blow to the financial integrity of the church to fail to meet this obligation.

2. We need the school and to get it we must pay for it.

3. The property is worth more than what is holden against it. The mortgagees are now getting into shape to close in and take the property. We can not afford to let it go. It is worth more money. Any one of these three reasons ought to be sufficient to put us to work.

Raise the money at once. Notify the Finance Committee that you are ready. They will give you satisfactory guaranty that the money will be used only on the agreed stipulations, viz., that the property shall be cleared of all indebtedness against it. You are not asked to let go of a single dollar until you know the church will get a clear title to the property. So do not let this be an excuse for not at once providing for your apportionment. Push along your canvass.

Carleton, Neb.

It is a merciful providence that mantles the coming hours and hides from our keenest vision that which shall befall us.